

boniform things, and of kin to the chief good, but neither of them to be that chief good itself; but this is still to be looked upon as a thing more august and * honourable.—In all which of Plato's there seems to be little more, than what may be experimentally found within ourselves; namely, that there is a certain life, or vital and moral disposition of soul, which is much more inwardly and thoroughly satisfactory, not only than sensual pleasure, but also than all knowledge and speculation whatsoever.

Now whatever this chiefest good be, which is a perfection superior to knowledge and understand-ifag; that philosopher* resolves, that it must needs be first and principally in God, who is therefore called by him, 'ISsa r <iyaOov, the very idea or essence of good.—Wherein he trod in the footsteps of the Pythagoreans, and particularly of Timaeus Locras/ who, making two principles of the universe, mind and necessity, adds, concerning the

former, rovrewv rov juev raq r ayaJBov <j>vaioq a/zev, Oeovre ovvfjiaivecrOai ap^avre r.b)v dpiffrrwv' The first of these

two is of the nature of good, and it is called God, the principle of the best things.—Agreeably with which doctrine of their's, the Hebrew Cabalists also make a Sephirah in the Deity, superior both to Binah and Chochmah (understanding and wis-.dom), which they call Chether, or the crown. And some would suspect this Cabalistic learning to have been very ancient among the Jews, and that Parmenides was imbued with it, he calling God in like manner <rTf</>av^v, or the crown.—For'which,.

* Vide PJaton. de Republica, lib. ii. p. 431. et Philebum, p. 77, &c.^b Libro de Anima Mundi, cap. i. p; 543. inter Scriptores Mytholog. & Tho. Gale editos.